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JANUARY, 1947

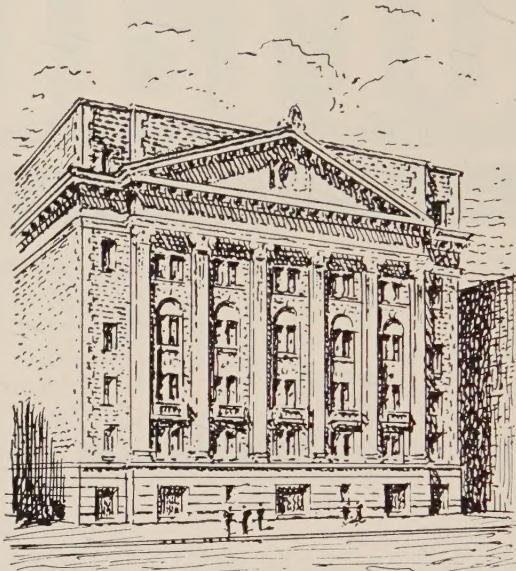
The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO



We pledge ourselves
To follow through the coming year
The light which God gives us:
The light of Truth, wherever it may lead;
The light of Freedom, revealing new opportunities
for individual development and social service;
The light of Faith, opening new visions of the
better world to be;
The light of Love, daily binding brother to brother
and man to God in ever closer bonds of friend-
ship and affection.
Guided by this light,
We shall go forward to the work of another year
with steadfastness and confidence.

(From "Poems for Special Days and Occasions"
by Thomas Curtis Clark. Author Unknown)



THE PEOPLES CHURCH OF CHICAGO
Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor



Volume XXIII

January, 1947

Number 10

A Happy and Blessed New Year
to all our subscribers!

Grace and Preston Bradley

Prayer

Bless Thou this year, O Lord!
Make rich its days
With health, and work, and prayer, and praise,
And helpful ministry
To needy folk.
Speak Thy soft word
In cloudy days;
Nor let us think ourselves forgot
When common lot
Of sorrow hems us round.
Let generous impulse shame the niggard dole
That dwarfs the soul.
May no one fail his share of work
Through selfish thought;
Each day fulfill Thy holy will
In yielded lives,
And still the tumult
Of desires
Debased.
May faith, and hope, and love,
Increase.
Bless Thou this year, O Lord!

A. S. C. Clarke

(From "Poems for Special Days and
Occasions" by Thomas Curtis Clark)

The People's Church of Chicago

941 Lawrence at Sheridan

35TH YEAR

Sunday Morning Service—11 o'clock

Broadcast by WJJD

Sunday Evening Service—7:30 o'clock

Not broadcast—2000 seats

Church School of Religious Education—9:30 a.m.

* * *

Wednesday evening Book Lectures—8 o'clock

JANUARY BOOKS

Jan. 8—"Aging Successfully"—Dr. George Lawton

Jan. 15—"Brandeis: A Free Man's Life"—Alpheus Thomas Mason

Jan. 22—"Seeing Things"—John Mason Brown

Jan. 29—"East River"—Sholem Asch

* * *

Dr. Bradley On The Air

WLS—Every morning at 9:25 (Monday through Friday)

ABC Network. Over 200 stations in the U.S. and Canada,
"Hymns of All Churches" Program.

WGN—Every evening at 6:00 (Monday through Friday)

WJJD—Every Sunday morning the entire church service
is broadcast from 11 to 12:30

“WORN-OUT POCKETBOOKS”

SERMON BY DR. PRESTON BRADLEY
Pastor of The Peoples Church of Chicago

PERHAPS some of you, like myself, when you were youngsters, went to Sunday school at the time when you were each given one of those little Sunday school cards which had a beautiful picture depicting some episode or some scene from the Bible. As a little child my earliest recollections and memories of Sunday school are connected with these cards, and I developed the hobby of collecting these cards, just as people collect first editions of books. My sister quite recently found that collection. Somehow it had been put away in some old trunk somewhere in the attic, and she found it. There was one picture that stays with me and I can see it across the years. You remember . . . well, I don't know whether you know . . . some of you don't know much about the Bible, but those of you who have read the Old Testament rather well, might recall the story of the widow woman who had a son and there was a drouth in the land and she was quite poor, so poor that she just had left one cruse of oil and a little meal; that was all she had for herself and her son. There was no rain, the crops were not maturing, and so she prepared a couple of sticks to make a little fire to cook her meal and to make the last little bit of food for them. In the midst of this preparation for the final meal, who should come along but Elijah. Now, Elijah was a very interesting character; he was one of my favorites. He came along and looked at this woman with the couple of sticks and this cruse of oil and the couple of handfuls of meal, and he said to her, "What are you doing there?" She said, "There is no food and I am preparing my last

meal, all I have, for my son and myself." Elijah looked at that a moment, he knew all about the drouth, and he said to her, "Now, look here, you go ahead and fix up that cake with that oil and meal and make one for me." Elijah looked out for himself pretty well, and he said, "Make one for me, and I want you to make one for your son, and one for yourself, and if you will just go right to work now and do that, you will have meal enough and oil enough until the drouth ends and the rain comes." And the record tells us that she made a cake for Elijah, one for her son, one for herself, and the more she made the more oil and meal there was. She never ran out of meal, she never ran out of oil, until the drouth was ended and the rains came.

Now, I do not know anything about the literalness of that story. I have not chemistry enough, and science enough, to explain to the materialistic-minded individual, how that could ever happen. I can hear this morning some of you scholarly, philosophically-minded people, with your materialistic dialectics, say, "Doctor Bradley, that's ridiculous, you don't believe that; how can a man with your intelligence believe such a thing as that?" And they get all involved in the literalness and materialism of it, and they try to figure things out and see how it violates all rules of the cosmos, all mechanistic principles of reason. Do you know something? I feel sorry for you; I am sorry for the literal-minded person who measures everything in terms of what can be reasoned out and scientifically ascertained. Why, can't you see what the writer had in mind when he told that story? One of the finest truths that you

and I can ever learn, one of the most beautiful: a drouth in the land and the people are hungry, and there is no food, and LOVE has a little oil and meal, and the great prophetic voice of God, through personality, says, "If you will use what you have available to help our suffering friends, our suffering humanity, the supply for you will never diminish and you will always have available meal, and you will always have available oil, available strength, available power, *YOU WILL NEVER EXHAUST THE DIVINE FOOD OF GOD.*

Now, that is what the writer was trying to say. I am not worried about the literalness of it, nor how to prove it. I know that this writer was dealing with an imagery, and that people of oriental tendencies in their own mental processes needed pictures. Jesus used pictures repeatedly, every parable is a picture. He spoke in the common simplicity of the people's language, and I know that they had to use the dramatic infiltrated with the histrionic for people to have a comprehension of spiritual truths. That technique is necessary and is effective. Available power, available food, spiritual nourishment, but do you notice something in the story? It was not just handed to them. Elijah did not come along and say, like the Lord did in "Green Pastures," you remember him, Elijah did not just simply stand up and say, "Now we are going to have a miracle." He did not say, "Look, what you thought was but a handful of meal and a cruse of oil, is become hundreds and hundreds of handfuls of meal and cruses of oil. It is right in front of you!" He performed no miracle at all of that quality; all he did was to predicate the use of available material for spiritual sustenance and not waiting until you got an abundance of something. It took courage for that poor widow to think,

"I have got to use this for Elijah. If I make a cake for him, what will happen to me and my boy?" What did she do? She made the cake for Elijah; she forgot herself and her own son, or her duty. When she had Elijah pretty well fed up, she looked, and behold, she had not used anything, her pocketbook had not grown old or exhausted, the riches were still there! Then she thought next of her son, and she said, "Well, there is enough for son left, I will make my boy a cake," so she made him one, and after she finished his, lo, and behold, there was enough left for her, and she made one for herself and when she had gotten through with that one, and the drouth continued she discovered she had not used up anything! If I could get that truth in some simple, impressive way, into the minds of sophisticated people in this hour, in the subconscious minds of a lot of powerfully rich people I know, and people smug, secure and satisfied with their own achievements and possessions; if I could just make them feel and know the simple truth of this story that you can exhaust, and exhaust, and exhaust that which is immediately available in front of you and feel that there is nothing to take its place, and there always is, you never can run out of meal when you give and consider others. That is a spiritual law that works! I have demonstrated it a thousand times, *I KNOW IT WORKS!*

Now, what is the principle of that law as we see it in human life? The Master, the greatest teacher of them all, said something relative to the same idea when he said, "Make for yourselves purses that never wear out"—pocketbooks that never wear out. What a beautiful spiritual truth that is: pocketbooks that never wear out.

I suppose most of you are thinking about that right now, and it will increase in the next fourteen days, as you

spend what you have left; and your pocketbook is pretty well worn out right now, and you think to be very practical about this thing is to hold up your pocketbook and say, "There is a worn out pocketbook."

Do you remember Bert Lester Taylor who used to publish the "Line o' Type" in the Chicago Tribune? Those of us who read it remember the brilliant "Line o' Type" by B.L.T. He possessed a philosophical and sympathetic understanding and he has been greatly missed. There was one thing that I never agreed with him about and I used to tell him about it every time I met him. It was sort of a little joke between us. He founded, before we had all these alphabetical programs that we have had the last few years, something which he called S-P-U-G. That was one of the first alphabetical organizations I ever heard of. He organized it and always revived it just about this time of the year, just about now, and it was called the "Society for the Prevention of Useless Giving." Just about Christmastime he revived it and he always made a great ado about SPUG, and the more ado he made for it, the more I made against it, and for fear somebody will revive it this year I am getting in my protest early.

O, I know there are practical people, very practical people, who say "Now, I am going to give so-and-so something she needs, and I know she needs this, and he needs that," so the husband gives the wife a sewing machine, and the wife gives the husband a lawn mower. I don't believe in that at all, because I believe in the *PLUS OF LIFE*, and I think this whole Christmas season is the loveliest time of the year not to give something just because they need it. The chief element is surprise; that is always the ideal of the childhood festival; not socks, or handkerchiefs, or one thing and another . . . (I will

probably get a barrel of them) it is lovely and beautiful, please don't misunderstand me, but this is the time of the year for a little bit more than merely what people need, a little *PLUS OF LIFE*.

Let me illustrate it by one of my favorite illustrations. Two girls were talking about what they were going to give their mothers for Christmas. One girl said she was going to get her mother a new tablecloth. Now her mother did NEED a new tablecloth, but right down in her heart the girl wanted one when they had company but, of course, it was an opportunity to give mother a new tablecloth. Would mother like it? Of course, she would love it, and it is a lovely thing to give it to her. I am not talking about mother not getting a new tablecloth, that is not what I am talking about at all. The other girl said, "Do you know what I am going to give my mother for Christmas? A new gold thimble! My mother has always wanted to own a gold thimble. She would love to have one and she never has had one." "Why, I have seen a half dozen thimbles in your mother's sewing case, she does not need a gold thimble." That was from the one who bought the tablecloth. "That's all right, mother has a lot of silver thimbles, but she is going to have a gold one." That girl never could have joined SPUG. See what I mean? She never could have gotten in. What a lovely time to do the little "plus" thing, the "surprising" thing, the little "more than" thing and not just because someone needs it. If you will spend something on the "plus" side of life, it does not matter how much, or how big, it is, just a little surprise—the pocketbook out of which that comes will never wear out, the meal will always be there. That's the law. I have seen it work a million times.

One of the most interesting person-

alities in the business world this nation ever knew, Mr. A. A. Hyde of Topeka, Kansas, an unusually successful businessman, started as a clerk in a bank at a nominal salary, then he went into real estate, and before he knew it A. A. Hyde had become one of the most powerfully rich men in the Middlewest. His interests were involved and complicated and he was tremendously successful. Then something happened in 1929, and his whole business went down in the crash. Mr. Hyde did not run up and jump out of a fourteen-story window, or use a pearl-handled revolver and quit; he used it as an opportunity to develop a sense of values, and he said, "This is what my depression has taught me, and if I ever have another opportunity, one-tenth, 10 cents out of every dollar I make, I am going to give to God; I am going to give ten cents out of every dollar I am able to make for the use and benefit of humanity." The drouth is on, and the cruse of oil is gone, and the meal, under the materialistic collapse, everything, but I will get it back, and the only way I can, is to give ten per cent of it back to God. What was he able to do in just a few weeks? He founded and developed from a very small business, the manufacture of mentholatum, and very soon Mr. Hyde was going up and up the ladder of financial power, but walking humbly with God, and progressively he kept giving away his profits, first ten per cent, and then twenty per cent. His boy come into the business, and finally he was able to give practically one hundred per cent of every dollar that he made. John R. Mock said, in a tribute to his name, "There is not a single place in the 53 countries of the world where the influence of A. A. Hyde is

not felt." This man in the drouth never permitted the inexhaustible supply to be diminished because he worked under the law. The truest and most beautiful law in all the world is that *YOU ONLY HAVE WHAT YOU GIVE, AND THE MORE YOU SHARE, THE MORE YOU HAVE, AND NOBODY CAN EXHAUST THE RICHES OF GOD WHEN THEY SHARE THOSE RICHES WITH THEIR FELLOW-MEN.*

Are you in business trouble, worried about your affairs, industrial difficulties, worried about your own finances? Are some of you businessmen wondering why you are in such a complicated, intricate position? I know why, and I say it humbly; I send you back this afternoon to read from the Book of Exodus. You have been worshipping a golden calf and it has failed you, and it will fail you. Some of the most miserable, anxious people I know are the richest. Some of the happiest and some of the most beautiful are those who are carrying about with them pocket-books that never wear out: the unsearchable riches of Christ. *Wealth, WEALTH, WEALTH*, but the wealth of the spirit, the wealth of God. No thieves can steal that, nobody can break in and take it away from you, no rust can corrupt it. *GIVE, SHARE*, practice not merely the useful things, or the immediate things from the basis of materialism, but the things that will bring a little added joy, a little element of surprise. You will not be the poorer, never. Just know this: "My Father is rich in houses and land," and though no title deed may be in your name, you can possess the earth and the fullness thereof: it is yours only when you are willing to give it away.



The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D..... Editor
GRACE THAYER BRADLEY..... Associate Editor
MAY H. HARRISON..... Business Manager

ONE DOLLAR AND FIFTY CENTS A YEAR—FIFTEEN CENTS PER COPY

Published on the First Day of the Month

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EDITORIAL

WE always associate the new year with the word opportunity. We think of the old year with remembrance. I am sure each of us has many plans and hopes for the year ahead, and we shall always remember many of the things of the past year. A letter came to me from Miss Grace E. Purkey, of 214 20th Street, Logansport, Indiana, who said, "I am enclosing a calendar of remembrance which I have written. Some years ago I had an article published in 'The American Magazine,' and since that time have sent in other articles. I am alone, unable to work, but having the satisfaction of having written something which would help others would give me great pleasure." I think Miss Purkey's Calendar of Remembrance is beautiful.

"I hope that I shall always remember the warmth and glow of a winter's fire at twilight and the beloved faces it shone upon, when January days are bleak and cold.

The majesty of a red and gold sunset overspreading the sky with indescribable hues and tints, lighting the white clad world beneath, at the end of a February day.

The smile of the March sun as it

breaks over a somber winter world.

The intimacy and coziness of a rainy April day spent with sewing or a book.

The delight of a spring woodland in May, fresh, green, and lacy, its hillsides and hollows scattered with branches of snowy white blossoms sheltering a fairy carpet beneath.

The ecstatic lilt of the song sparrow and the courageous song of the cardinal on a June day.

The clasp of a baby's finger on mine and its smile as warm as the July sun.

The kindly little things that friends have done that dot the years, as the sheaves of wheat on a golden field in August.

To do some good each day that will give joy as strengthening as the wine of the September air.

God's omnipotence manifested by the beauty and bounty of October.

To give thanks and to have courage for the dark hours that November days might symbolize.

To pray as taught by the Christ whose birthday we hallow in December."

Surely this Calendar of Remembrance is one that we shall all cherish in our hearts.

"THAT FILTHY LITTLE ATHEIST"

(The following paper was read by Dr. Preston Bradley before the Chicago Literary Club on Monday, October 14, 1946. No extemporaneous speeches or addresses from memory are allowed to be given before this club, thus Dr. Bradley's appearances before the Chicago Literary Club and his radio programs are the only occasions on which he ever uses manuscript. It was thought by the Editors that this paper on the life of Thomas Paine would be of great interest to the readers of *The Liberalist*. Because of its length it will be necessary to publish it serially in several succeeding issues of *The Liberalist*.)—This is the third installment, the second having appeared in the December number.

IN any appraisal of the contribution of Thomas Paine to these United States of America, we find it difficult to condense it within the limitations of one paper. We know that he hoped for reconciliation with England, up to the Lexington massacre, and then he stood for separation and Republicanism, and threw his whole strength into that and he became a great inspiration for the revolt, while no less an authority than Cobbett says, "Though the principles were affirmed in the minds of the people, still it was Mr. Paine and Mr. Paine alone who brought these principles into action." When he published "*Common Sense*" on the 10th of January, 1776, it electrified the whole colonial life. He anticipated the Declaration of Independence by more than eight months, with one of his own, which was discovered by Moreau in the files of the *Pennsylvania Journal* of October 18th. There is no doubt whatever but that Paine and Thomas Jefferson together worked out the first draft of the Declaration of Independence. Added to this, the effect of his pamphlet "*The Crisis*," which begins with the famous sentence which is as applicable in this hour as it was in the critical moment in which it was written—that famous sentence, "These are the times that try men's souls,"—

and it all brought a new lease of life to what was almost a desperate cause. It aroused the people, the convention, the army, to take new courage, and made possible a new army. And before the Battle of Trenton, the half-clad, half-disheartened soldiers of Washington were called together in groups, and "*The Crisis*" was read to them and the opening words alone were a victory. Trenton was won, the Hessians captured, and a new year broke for America on the morrow of that Christmas day of 1776.

To read and to know the life of Paine is to have brought vividly to one's mind the extent to which revolutions depend on the leadership, courage, fortitude and rightness of a few men. Not once, but often, Paine turned the tide of action to the saving of the Colonial cause. For this fact to be denied by any generation of Americans, no matter what Thomas Paine's personal life might have been and it never was as bad as it has been painted, is to add injustice to him and what is still more, it is withholding an inspiration for this hour, when men of courage and vision, of competency, of character, of ability, are needed as they were needed in the early days of the republic.

It was in one of these pamphlets that Paine assailed his own Quaker communion, for which he always had affection, but he knew that the mass of the Quakers in Pennsylvania, with their tradition of reverence for divine right and non-resistance were strongly on the side of the King, and so Paine lashed out with all the fury of the crusader and the prophet in these words: "Oh, ye partial ministers of your own acknowledged principles, if the bearing of arms be sinful, the first going to war

must be more so by all the difference between wilful attack and unavoidable defense. Wherefore, if ye really preach from conscience and mean not to make a political hobbyhorse of your religion, convince of the worth thereof by proclaiming your doctrine to your enemies, for they likewise bear arms. Give us proof of your sincerity by publishing it at St. James to the commanders in chief at Boston, to the admirals and captains who are piratically ravaging our coast, and to all the murdering miscreants who are acting in authority under him whom ye profess to serve. Had ye the honest soul of Barkley, ye would preach repentance to your King. Ye would tell the royal wretch his sins and warn him of inevitable ruin. Ye would not spend your partial invectives against the injured and insulted only, but like faithful ministers, cry aloud and spare none."

In 1781 the revolution was in desperate need of money, for there wasn't enough patriotism in the colonies to support the war. Paine and another, Col. Laurens, went to France to obtain money from Louis the sixteenth, who had already helped. It was Paine's plan, and the King's gift of six million was confided into the hands of Franklin and Paine, and for this great service Paine never received any payment or acknowledgment. Laurens, who nearly upset the business, got the glory and the pay. Paine had given up his clerkship of the Assembly, had run the greater danger, and had done the real work, but got nothing. Such is the act of a great man devoid of self-seeking, among smaller men who are mainly self-seeking. It was so throughout Paine's life. His great pamphlets which all agreed, even his most bitter enemies, saved the American revolution, he gave wholly to the public cause, although he might have made a fortune on their sales. He gave America the

copyrights of his eighteen pamphlets, and while they were selling by the thousands at two and three shillings each, he had to apologize to a friend for not sending his boots, on the ground that he must borrow the money to pay for them; and ten years later, when his "Rights of Man" was selling by the ten's of thousands in England, he drew no reward of it whatever, and when notified by his publisher that upward of a thousand pounds stood to his credit he directed it to be all sent as a present to the Society for Constitutional Information, and all this from the man to whom the history books in this country give barely a line of recognition, while he is held up to ridicule and scorn by lesser minds who have never read a line of his books or pamphlets, who are illiterate as to his contribution to American democracy, and in the minds of many of whom he lives as "That Filthy Little Atheist."

There are three great tidal periods in Paine's public life; the one in which he was helping more than any other man to make the revolution in America; the other, in which, having gone to Europe after the American revolution was fairly consolidated, he published "The Rights of Man," and laid in England the foundations of a new democracy in the very teeth of the great reaction of which Burke was a prophet; and lastly, the period when, after his hopes from the French revolution had substantially failed, he wrote "The Age of Reason," making this the last blow and the most deadly of all his strokes at power and the reign of tradition. Perhaps one of the most interesting things, which revealed the essential constructiveness of Paine's mind, is that while his political ideas were being given by him to the world, he was personally bent, above all things, on scientific invention. The activity of his mind in this direction is

startling. In the States, where he had at last received some recognition for his services and was settling down at about the age of 50, he was to have written a history of the revolution, and no one could have done it better, but it never matured, and perhaps the reason was, that at the period he was applying himself to science. Dr. Conway says it would require a staff of specialists to deal with Paine's scientific studies and contrivances, with his planing machine, his new crane, his smokeless candle, his scheme for using gun powder as a motor, and above all his iron bridge. We might assume that in this activity he had the sympathetic encouragement, if not co-operation, of another inventor, Thomas Jefferson, and Benjamin Franklin as well. For one man to influence, not only a revolution in one country, but in three countries, is an achievement, and the story of his personal share in the French revolution is an epoch in itself. By republican France he was hailed as one of the chief heroes of democracy. Already in 1789 he had been warmly welcomed. The key of the Bastille was entrusted to him to transmit as a gift to Washington, and the calling of the National Convention of 1792 was the application of his suggestion. In that year, after offering to meet his trial in proper form in England for the publication of "The Rights of Man," and after that trial had been delayed, he had to fly to avoid arbitrary arrest, which undoubtedly would have meant execution. It is a memorable item in literary history that he was induced to hasten his departure barely in time, by William Blake, who was one of his admirers. He made his escape to France, where he was at once made a "Member From Calais," and became one of the most level headed men in the convention. The evil course of events in France, fulfilling as it did the wishes and the

plans of the enemies of the revolution, made his heart heavy, and we have his own confession made later to his friend Rickman, that for a time, when some of his political friends were in hiding and others were being guillotined, he did give way to excess in drinking. That was at a time when Pitt was more or less drunk after dinner, and perhaps on most days of his life, and though hard drinking was then in England at least extremely common, and Pitt had been a heavy drinker from his youth, the coincidence suggests that to some extent the gnawing care may have been at the bottom of the habit. He soon, however, rallied from this, and for a time, in the society of a few English friends, including Mary Wolston Grafton and her then husband, Imlay, he lived not unhappily, getting relief from care in open air games and going rarely to the convention. But to prison he at last went, as some of his best associates had gone, and that his going thither was the work not wholly of French fanatics, does not make a pretty story for Gouverneur Morris, who was then the American minister at Paris. Morris had always secretly disliked Paine, while maintaining the pretense of friendship with him, and Dr. Conway is the authority for the statement that it is almost certain that he actually instigated Paine's arrest, probably in revenge for a sharp rebuke justly administered to him by Paine. All the while Paine had been in part compromised by the very friendship with Morris, who was a known royalist and abundantly suspected of intrigues which he actually did carry on in the French royalist interest as well as in the English interest, against the very republic he represented. As a matter of fact Paine was arrested professedly in the interest of America as well as France, the only French plea against him being that he had tried so hard to

save 'the King's life. By careful duplicity Morris seems to have contrived to keep Washington in the dark as to the possibility of getting Paine's release, and it may well be that the blame for Paine's deep indignation against Washington for leaving him to his fate, which eventually took a terrible form in his letter published later, ought probably to have fallen on Morris. It is now conclusive that the life of Morris written by President Roosevelt was written without any knowledge of the facts which Dr. Conway later brought to light. The ten months' imprisonment of Thomas Paine worked havoc upon his mind and body. A severe fever, followed by an internal abscess so reduced him that Monroe expected him to die in his house after he had procured his release.

It was just before his arrest that he finished the first part of "The Age of Reason." It had long been in his heart, and he determined to speak out on this as he had done in other matters. Many of the American revolutionary leaders were Deists. Franklin was one, Jefferson was another, and Washington was one, but Paine was the only one who dared to publish his opinion. Jefferson did publish a little book called the Jefferson Bible, which was a collection of the New Testament with only the things that Jesus said as the text. How could any man who ever read these words of Thomas Paine call him an

atheist. Here they are: "The people of France are running head on into theism and I had the work translated in their own language to stop them from that career and fix them to the first article of every man's creed who has any creed at all: 'I believe in God.'" And so inveterate was his Deism that, with the prospect of a cruel and unjust death before him and with a distracted moral world around him, he ended the first part of his "Age of Reason" with an affirmation of the absolute beneficence of God and of man's duty to be good to each other and to animals, because God was so good to them.

I remember once, after speaking on Thomas Paine, of meeting a clergyman of this city who said to me, "Did you speak on Thomas Paine?" I said, "I did." "How dare you talk about an atheist in a pulpit?" he asked. I asked him, "Did you ever read the 'Age of Reason?'" "I never have and I never will," was his reply. "I wouldn't contaminate my study with the book," he continued. Such an attitude indicates the resistance which Thomas Paine has had to face and probably always will have to face, until the people can know the truth about him. Of course he did not accept the orthodox interpretation of Christianity. Of course he portrayed the relationship between superstition and fear and religion, but to think of him as atheist is ridiculous and absurd.

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church.
941 Lawrence Ave., Chicago 40, Ill.



The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

A NEW YEAR has dawned—not alone for this country or some other country—but for all nations alike—a New Year for the world! A broad new road opens before us—untried—uncharted. May we find, as we travel its highways, many of our hopes realized. Hopes for our own country—hopes for our dear ones and ourselves—hope for the entire world—nations to cast off their warring spirit—greed—hate—selfishness—and live in freedom, justice, and peace.

Let us all start on this new road bravely, with heads up. If there have been burdens—drop them off—begin anew. The way lies before you!

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Many of our readers may have heard Dr. Bradley's broadcast in which he read a letter from one Casey Jones—a remarkable letter, or rather, a remarkable person, Casey Jones. And I am going to quote this letter here for all to read. His courage, his perseverance under such handicap; above all, his marvelous spirit makes us all ashamed of our petty complaints! Here is his first letter and then one relating what happened afterward:

"Dear Dr. Bradley: I heard your inspiring talk on how the blind managed to get along and on how they should be treated. I have listened to your program for the last eight or nine years. I think some of your philosophy of life that I absorbed while I was a kid aided me tremendously during the last three years, since my injury. I would like to have the name and ad-

dress of the blind gentleman that appeared on your program because I correspond with many handicapped people and would like to have his name and address handy to send to those who are blind.

"I would also like to take this opportunity to tell you my own little story. I believe that you may find it interesting. I sustained a spinal injury in '42 which caused a complete and permanent paralysis of my legs, lower trunk, and hands, and partial paralysis of the back of the arm. The fifth cervical vertebra was dislocated and the spinal cord was crushed. Dr. Erickson at Wisconsin General Hospital operated and reset the vertebra but the nerves were injured.

"In spite of the fact that I can't use my hands, legs, or lower trunk I have learned to dress myself, though it takes me quite a while; undress myself, get myself out of bed into my wheel-chair alone with the aid of looped straps above my bed that I hook my wrists in. I can propel my specially designed wheel-chair all over, having on several occasions traveled over a mile from home under my own power. I type over 40 words a minute with some 'typing sticks' that I had made that fit on my paralyzed hands. I eat, shave, write, etc., with implements that fasten on my hand in a similar manner. I brush my teeth, comb my hair, bathe, and many other little jobs by taking the tooth brush, wash rag, or whatever article is needed, between my two wrists.

"I have pencils on the knob of my radio so that I can turn the dials. I can walk in a walker with braces that brace me from the shoulders down.

"I have a desk and files in my room. They are also made special so that I can manage to get things that I need, and I run a little mail order business selling magazine subscriptions, Christmas cards, and several other small articles by mail. I also sell insurance locally.

"I have a punching bag, ropes, weights and pulleys to exercise with. I massage my own hands and legs and give them passive exercise to keep them limber and the circulation good. I have an electric sinustat that I use to stimulate my abdominal muscles which are completely paralyzed. My latissimus dorsi muscles are paralyzed and the pectoralis major are partially paralyzed. Yet, by exercising unceasingly I have overdeveloped the other muscles of my shoulder girdle until I am able to lift my weight from the floor and walk in the walker. I intend to walk with crutches in the next year or two as I gain more strength and skill. I spend about three hours a day exercising and about eight hours a day working at my desk. I'm not self supporting yet but I sure intend to be. Incidentally, I'm a young fellow, 22, live here on a farm at the edge of Gillett.

"I didn't do all of these things myself. Without the encouragement and help that I received from those around me, I would still be a helpless invalid being fed by someone else. They made all my gadgets for me and encouraged me to learn to use them. Many times they would make a gadget and it wouldn't work. They would make another and it wouldn't work; but they kept on redesigning them and making them different until we had something I could use.

"The first few times I tried to shave

it took me over an hour. I dropped things many times. I cut myself. I could only hold my hand up to my face a few seconds at a time without resting. I cussed, cried, gave up; but something always made me try it again. Slowly, very slowly, I gained skill until now I can shave just as quick and easily as anyone. Ever try changing a razor blade with both fists closed and without using your fingers or thumbs? I use my tongue, lips, wrists, and teeth. It was the same way learning to eat and type, and everything. I spent hours typing a few words and had to rest between each one. The sweat would roll off of me from the exertion of trying. Now it's easy.

"I have become acquainted with many paralytics and I like to write to them and help them in any way that I can. I also learn a lot of good ideas from them. Often a mutual exchange of ideas helps us both.

"On a recent return to the hospital for a check-up, the doctors made a movie showing how I did a lot of things to show to other paralyzed people. I hope it will be of some help to them. If it is, that in itself will be a great enough reward for what I had to go through.

"Well, I hope I haven't bored you with all of this. I believe your talks are doing a lot of people a lot of good. I know they often help me. Keep up the good work, and may God bless you. Very sincerely, Casey Jones."

Two weeks later Dr. Bradley received this second letter:

"Dear Dr. Bradley: I want to express my appreciation for what your reading of my letter on your broadcast has done for me. You may not have the largest listening audience of any program on the air but I'll bet it is made up of a better bunch of people than most listening audiences!

"I have been sort of swamped with

letters—people asking me to write to other paralyzed victims; people ordering Christmas cards and magazines; people sending me gifts; and people just writing friendly letters; all of which I greatly appreciate. I'm proud to say that I have answered all of them—and thankful that I have been able to do so.

"There is one gentleman in particular who has been exceptionally helpful. He sent me an electric blanket, certainly a great boon to anyone in my condition. He is seeing about getting me a motor-powered chair, and is helping me to find someone who can make duplicates of my 'typing sticks,' and other implements (Santa Claus in person).

"To hear from so many swell people and to receive so much help from such unexpected sources certainly proves that there are a lot of good people in this old world of ours. It renews one's faith in humanity. How can a fellow think of giving up with so many people

willing to help him?

"Again, my thanks to you, Dr. Bradley!"

Doesn't that letter make you feel good all through? You may take a long breath and wipe a bit of moisture from your cheek and eyes—as I have—but oh! thank God for people who do such fine helpful things when they are able to—so many could but don't. One thing is certain—Casey Jones' benefactor will start his road of the New Year happily with warm heart and a smile. (His name we omit for obvious reasons.) We have not all the means to do such grand helpful things. But we can all be kinder—more considerate—more loving. A word—a letter—a note—a smile—just little things often change the day for others and bring sunshine where shadows have been deep!

And now—as we close the mail bag—my very best wishes go out to you all. May the New Year be the best one ever!

KEEP—ON—THE—BEAM!



BOOK CHATS



NCE in a while a book comes my way which makes me feel

I should like to get up on the housetops and shout its virtues to everyone. I feel that way about "Glass House of Prejudice," a study of prejudice, what it does to your neighbor, what it does to you, written by Dorothy W. Baruch and published by William Morrow & Company. A word about the author: Dorothy Baruch was born in San Francisco, went to school in Palo Alto, California, attended Bryn Mawr College and took further work at the University of Southern California, Whittier College and Claremont Col-

lege. She received the degree of Doctor of Philosophy from Claremont College in 1937. For a number of years she was Professor of Education at Broad Oaks School of Education, Whittier College. She has lectured all over the United States and in Europe on psychology and cultural relations. She is now a practicing psychologist in Beverly Hills, California. She is the author of many books and magazine articles. Her book, "You, Your Children and War," published in 1942, was awarded the Parents Magazine Gold Medal for the outstanding book of the year for parents. She has written many fine books

for children. Articles of hers have appeared in *Mental Hygiene*, *Childhood Education*, *Parents Magazine*, *Journal of Consulting Psychology*, *Woman's Home Companion* and many other magazines.

Of all the books that have been written on prejudice, without reservation to me this is the finest and best. There are in America approximately five million Mexicans, thirteen million negroes, five million Jews, five million aliens, 500,000 American Indians, 127,000 Japanese, 77,500 Chinese and 45,500 Filipinos; and all of these minority peoples continue to be victims of intolerance and hate. Without doubt racial and religious tensions are growing in these United States, and especially in highly congested areas of population such as I live in and know. The problem is here. It is serious. It is dangerous. Choose any number of people of the dominant majority, and ask them why these tensions are increasing. Most of them will answer they do not know, and then quite sincerely they will say, "I wouldn't hurt anyone."

Now, this book is divided into three parts. It is not a big book. There isn't an academic phrase in it. It is written simply, straight out from the shoulder. It is divided into parts 1, 2 and 3. The first part deals with the effects of prejudice, the second part deals with the causes of prejudice and the third part deals with the cures for prejudice. Now I am going to the last chapter in the book, and I am going to take twelve questions and ask you these questions, and no matter what your own racial background is, and no matter what your religious loyalties are, let us all ask ourselves these twelve questions: (1) Am I conscious of being prejudiced against any particular group of people, and more specifically against any minority? (2) Do I dislike any persons individually in the minority

groups or the majority group, if I happen to be a minority group person myself? (3) Stop for a moment and think of various minorities. Can you write down a list of descriptive words by which you would describe their general characteristics? (4) Do you realize that troubles in your life, either past or present, can actually cause resentment which in turn can come out in prejudice? (5) Do you realize that facing such feelings can help you, not only to be a more effective person, but also to become a less prejudiced one? (6) Are you willing to face what your troubles are in the present? What they were in the past? Of course that means to recall the things that disturbed you as a child; made you feel oppressed, unloved, unworthy, inferior, unable to achieve and misunderstood. Sometimes these early experiences are the beginning of prejudices later on. (7) What have your first and most ready reactions been when you have felt bothered and in trouble? (8) What are you doing now to handle your present troubles and to digest your past ones? (9) What are you doing in terms of handling the resentments or hostilities that are bound to remain even after you have talked about them? (10) Are you doing something specific and concrete to add to decent and cohesive relations between majority and minority groups? I have known people who were filled with prejudices against some religions and races, and the moment they started to take an interest in what the facts were about them, their prejudices flew out the window. It invariably happens. (11) What are you doing in terms of your own individual relations with other group members? Here of course is involved the idea of association. Do you have any friends in the minority groups? Are you interested in really knowing them as people? The next and last question is most important of all:

it will influence your answers to every one of the others. (12) What are you doing to add to your own deepest and most fundamental satisfaction? How are you helping other individuals to augment theirs?

This book tells the story of Jose Morales, who died at the hands of strangers simply because he was a Mexican. Here is a negro family who could not buy food at a neighborhood store although there was plenty for others to buy. Here is a cultured Chinese couple, forced out of their home because a petition was circulated stating that "We want no orientals here." Most important of all, here are Americans who, consciously or unconsciously are poisoned by prejudice toward one or more of the minority groups, and here are the damaging effects of that poison on them as individuals and on our whole country. This book, the "Glass House of Prejudice," by Dorothy Baruch, explains with clarity and force the effects of prejudice, both on the people toward whom it is felt, and on the people who feel it.

* * *

Perhaps some of you will remember the very interesting book of great breadth and power called "The Brother," written by Dorothy Clarke Wilson. Now she has given us another book which she calls "The Herdsman," and which was published in October by the Westminster Press. The responsibilities of an author who takes a theme of this character is very great, and when one meets those responsibilities as Dorothy Clarke Wilson does, their services are of inestimable value. No writer of fiction who writes of any historical person or event, has any right to take liberties with authenticated historical facts. This I have found she never does. Dorothy Clarke Wilson, in making a statement about her new book says this: "Back of Jefferson and Franklin

and Thomas Paine and Spencer and Rousseau and Savonarola and back of Jesus, with his inescapable insistence on the value of the individual, back even of Plato and his dream of an intelligently harmonious society, stands a little group of men whose startling concept of an element of divine justice in human relationships has shaped the whole course of human history. Without the Hebrew prophets there might easily have been no Magna Charta, no Bill of Rights. We are still hearing the echoes of their footsteps. Amos was the first of these unique statesmen-philosopher-reformers. A herdsman, he calls himself, a name which in English becomes especially apt, for he was indeed a herd's man, one of the first great champions of the common people. Lifted from his traditional place of obscurity among the minor prophets and brought into focus by a study of his times, he becomes a figure of dominating stature, casting a steadily elongating shadow across seventeen centuries from the market place of Beth-el to the town square on Main Street. The span of this shadow marks, I believe, the pathway of human progress and points its direction for the future."

To portray the influence of one great social prophet across the centuries was the ambition of Miss Wilson in "The Herdsman."

The personality of Amos is brought out with clearness and with power. Here is his young rebellion against the injustice of an extravagant wealth and grinding poverty, side by side; his deep questionings about the nature of Yahweh or Jehovah that tormented his sensitive young spirit; his burning desire to know the truth and the tremendous impact of beauty upon his nature. All of this was prophetic of the man who lives in history as Amos, the prophet. Here, too, in the book are shown the powerful forces that helped to mold his

revolutionary concept of God and his philosophy of social justice; and those who are interested in social justice and economic stability and all the rest of the acute problems which are here, will find how these same problems were treated in that far-off period before the birth of the Christian era. Emerson said, you recall, "There is properly no history, only biography." Here is biography at its best. There are many experiences and situations in the life

of Amos which, if brought down to this hour in which you and I live, all that would be needed would be to change the names and you would have a modern situation as up to date as tonight's newspaper. This book should be as widely read as "The Nazarene" by Sholem Asch, "The Robe," by Lloyd Douglas, or any of the other books in this category. It is a fine book—"The Herdsman"—by Dorothy Clarke Wilson.—P.B.

DR. BRADLEY'S ENGAGEMENTS

FOR NOVEMBER

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|---|---|
| <p>1—Radio address. WLS
Radio address. WGN</p> <p>2—Meeting. Comm. to Win the Peace
and Comm. for Democratic Action
in the Far East</p> <p>3—Morning Service. Peoples Church
Evening Service. Peoples Church</p> <p>4—Radio address. WLS
Address. Ministers of Evangelical
and Reformed Group
Radio address. WGN
Address. Professional & Business
Women, Peoples Church</p> <p>5—Radio address. WLS
Radio address. WGN
Address. Preston Bradley Veterans
Organization, Peoples Church</p> <p>6—Radio address. WLS
Radio address. WGN
Book Lecture. Peoples Church</p> <p>7—Radio address. WLS
Address. Conf. Club Presidents
and Program Chrm.
Radio address. WGN</p> <p>8—Radio address. WLS
Address and Invocation. Nat.
Grandmothers Club Annual
Convention
Radio address. WGN
Address. A.F.R.A.</p> | <p>10—Morning Service. Peoples Church
Evening Service. Peoples Church</p> <p>11—Radio address. WLS
Meeting. Board of Directors, Chi-
cago Public Library
Radio address. WGN
Memorial Address. Veterans Chi-
cago Police Dept.</p> <p>12—Radio address. WLS
Radio address. WGN
Address. PTA South Shore High
School</p> <p>13—Radio address. WLS
Radio address. WGN
Invocation. 1st Annual Banquet
Army Transportation Assn.
Book Lecture. Peoples Church
Meeting. Board of Trustees, Peo-
ples Church</p> <p>14—Radio address. WLS
Radio address. WGN</p> <p>15—Radio address. WLS
Radio address. WGN</p> <p>16—Laying of cornerstone. Ill. Ma-
sonic Hospital Addition</p> <p>17—Morning Service. Peoples Church
Evening Service. Peoples Church</p> <p>18—Radio address. WLS
Radio address. WGN
Address. Chicago Speakers Forum</p> |
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- 19—Radio address. WLS
Address. North Shore Kiwanis Club
Radio address. WGN
- 20—Radio address. WLS
Radio address. WGN
Book Lecture. Peoples Church
- 21—Radio address. WLS.
Radio address. WGN
- 22—Radio address. WLS
Radio address. WGN
Address. Chicago Boys Club
- 24—Morning Service. Peoples Church
Evening Service. Peoples Church
- 25—Radio address. WLS
Meeting. Board of Directors, Chicago Public Library
Radio address. WGN

- 26—Radio address. WLS
Address. Washburne School
Radio address. WGN
Address. Opening Campaign Dinner, Chicago Boys Club
- 27—Radio address. WLS
Radio address. WGN
Book Lecture. Peoples Church
- 28—Radio address. WLS
Thanksgiving Service. People Church
Invocation and address. Students for Federal World Government
Radio address. WGN
- 29—Radio address. WLS
Radio address. WGN
Address. National Council of Business Schools

CHRISTENINGS

- 3—Renee Lee Pahis and Unalee Pahis, daughters of Mr. and Mrs. Leroy Pahis

- David John Lisner, son of Mr. and Mrs. Theodore Lisner
- 28—Nanette Bettina Marsa, daughter of Mr. and Mrs. John Marsa

WEDDINGS

- 8—George Hamm and Elizabeth Godfrey
- 9—Matthew Hauer and Helen Nelson
John Kanavas and Lorraine Erickson
- 14—James Farrell and Louise Sweeney
- 16—Fred Meyer and Lucille Genskie
- 20—Edward J. Sweeney and Helen Newman
- 22—Hal J. Hoven and Rhoda Numbers

- 23—Wm. C. Goetz and Mrs. Anna Veencamp
Paul M. Hancock and Juanita E. Lopez
George Hervert and Lillian A. Rezabek
- 24—Robert Akers and Irene Aleski
- 27—Francis Vechiola and Doris Butler
- 28—Melvon A. Everson and Floryne Tobey
- 30—I. Pettiford and Edna Beffel

FUNERALS

- 2—Frost Claghorn
- 4—Charles Count
- 5—Harry Earl Davis
- 7—Mrs. Alfreda Greenaltch
- 11—Robert Oman
- 16—Lee W. Frank
- 18—Don E. Zabel
- 20—Harold Hecht

- 21—Mrs. W. D. Cameron
Louis F. Dilger
Robert Bruck
- 25—Vernon Clemonson
- 27—Herbert Young
- 29—Arthur Korngiebel
George Mitchell
- 30—John Bartelme

WHAT IS LIBERAL RELIGION?

SOMETIMES I wish I had kept track of the number of times people have asked me this question, "What is liberal religion? Just what is the Peoples Church anyhow? What does it stand for and believe?" I have been amazed—and I must say, encouraged—by the scores of people who have wanted to know the answer to that question.

So, as clearly and directly as I can, I am going to set forth what we believe liberal religion is. And by answering the one, I shall answer the other question, "What is the Peoples Church and what does it believe?" For the Peoples Church is an institution which proclaims and attempts to practice the principles of liberal religion, and if you understand the one you will understand the other.

The first comment about this church you are apt to hear around the city (and it is sometimes made in a rather disapproving tone of voice) is that the Peoples Church is different. I want to underscore that word and write it in capital letters. I agree with it absolutely. **THE PEOPLES CHURCH IS RADICALLY AND FUNDAMENTALLY DIFFERENT!** We are unlike any other church in this city and I see no reason for disguising the fact because that difference is our glory and our reason for being. We *are* something new under the sun: not an institution concerned with creeds, ritual and pre-scientific theology, but simply a group of men and women who are trying to apply certain exalted principles in an attempt to improve ourselves and our world before it is too late. For time is of the essence in this atomic age; there is so little time in which to win our race between education and catastrophe. We believe that

traditional religion is not enough to meet this greatest crisis of Western civilization. We maintain that religion must be reinterpreted and broadened greatly, and that this must be done with haste before the ultimate atomic bomb explodes and the rest becomes silence. So I am going to set forth what we regard as some of the basic tenets of liberal religion.

Faith in Freedom

The first of these tenets is freedom in religion. Freedom—bright with glory and martyrs' blood! The Peoples Church does not ask that you subscribe to any creed or doctrinal statement as do most other churches. Why not? Because we do not believe that truth is ever fixed. We do not agree that any one religion or creedal statement contains a final truth. We do believe that truth is an organic thing which grows clearer as man grows wiser, nobler and more intelligent. Therefore we do not like creeds because they presume to give us a final answer. This is **THE** truth, they say; you must not question; time stopped at this particular point; whereas we hold the creeds are fumbling man-made answers fashioned in a pre-scientific age.

Instead, we prefer to give our allegiance to certain immutable principles recognized by all ages and all good religions. "The brotherhood of man," "the perfectability of man" (meaning that man is capable of being improved almost indefinitely), "the superiority of reason to superstition and unreason," "the presence in the universe of certain undergirding laws of justice, goodness, mercy and love which cannot be broken without paying a penalty." These are

principles, not dogmas or creeds. They will be the foundation for the coming universal religion of humanity, and by them we take our stand.

Hence the first of the glories of liberal religion is freedom and the free mind principle. Because we do not claim to have found a final truth, we are more tolerant of the other world religions and welcome them as equal partners on man's eternal pilgrimage. Thus we include as a part of our knowledge and faith the imperishable wisdom of Confucius, the counsels of moderation and meditation of the Buddha and something of the beauty and discipline of Hinduism at its best. What a stupid thing to shut the doors of our churches to the wisdom, grandeur and inspiration of these other magnificent religions!

Freedom, then, which is the basis of democracy and of all rational inquiry, which is the only way man gains a greater apprehension of the truth, freedom is the first plank in the platform of liberal religion.

Faith in Reason

Our second plank or tenet is the unrestricted use of reason in religion. It is sometimes charged that a liberal church of this kind does not believe anything and has no faith. That is a perfectly ridiculous and childish allegation. **WE BELIEVE A GREAT MANY WONDERFUL THINGS** as I have already suggested in the principles I mentioned a moment ago. But we also maintain that all of our beliefs must be subjected to the test of reason, intelligence and common sense.

The reason why some people feel that religious liberals "do not believe anything" is because we have eliminated superstition, irrationalism and much prejudice from our thinking. And when you eliminate those elements

from a lot of religion you do not have very much left. Always they have played too large a role in man's religious thinking. This we hold to be unworthy and also dangerous in modern society. For superstition and irrationalism are two of the dark elements at the basis of fascism and nazism. And our conviction is that religion must be purged of these pre-historic vestiges which cling to it and exposed to the purifying light of reason and common sense.

Well, someone will say, but what does such a philosophy do to your belief in God? It does not do anything to it as far as we can see except to make it more sensible and intelligent. If your belief in God does not make sense, if it cannot meet the test of reason and intelligence, then we do not think very much of it. You can believe that God may be defined as a moral and spiritual force in the universe; that this force or spirit is present in all men; that it is revealed especially in the lives of great and noble men as well as in the operation of the natural universe. You can believe this as we do because it would seem to make sense from a rational point of view. It does not make sense rationally to believe in an anthropomorphic God who sits in a golden heaven, and who if you pray hard enough, will reach down and cure Sister Bessie's rheumatism or put a new roof on the Strawberry Point church. We immeasurably cheapen the whole magnificent concept of God when we think in terms worthy of a Zulu savage. *Reason does not destroy religion. It simply makes it acceptable to intelligent, twentieth century man.* And in a day when all the dark forces of fascism and nazism are arraigned against reason, we on the other side of the battle lines will have to fight all the more valiantly.

(To be continued)

PEOPLES CHURCH ACTIVITIES

Lawrence at Sheridan
35th Season

SUNDAY MORNING SERVICE (Broadcast by WJJD) 11:00 a.m.
CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall... 9:30 a.m.
SUNDAY EVENING SERVICE (Not broadcast) 7:30 p.m.
WEDNESDAY EVENING BOOK LECTURES—Church Auditorium.. 8:00 p.m.
CHOIR REHEARSAL Fridays—Auditions 7:30—Church Auditorium.. 8:00 p.m.

WOMAN'S CLUB (Meets every two weeks, Anderson Hall)

Jan. 6, Mrs. H. B. Hunter, Chrm., Legislation Dept., will present
Mrs. A. R. Rohlfing, State Chrm. Legislation. Subject: "General
Overall Legislation Picture and Coming Bills." Guest Artist: Ruth
Swain, Dramatic Soprano (pupil of Rosa Raisa). Mrs. Frank Bryan,
Tea Hour Hostess. 1:00 p.m.
Jan. 20, Mrs. Roy H. Monson, Chrm., Education Dept., will present
Mrs. Laura Hughes Lunde. Subject: "Our First Line Defense."
Music by Park Ridge School for Girls Chorus. Mrs. William Emrich,
Hostess 1:00 p.m.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB (Meets 1st and 3rd Monday, Anderson Hall)

Jan. 6, Semi-annual meeting. Mrs. A. E. Manning, member of Bd. of
Directors Mary Bartelme Club will tell history of the club; Jane
Jones, Pres. Preston Bradley Aux., will talk on co-ordinating with
parent organization..... 8:00 p.m.
Jan. 20, "Alcoholics Anonymous." All women invited. 8:00 p.m.

MEN'S CLUB (Meets every 4th Monday in Anderson Hall)

Jan. 27, 11th Anniversary Meeting and Past Presidents' Night. 8:00 p.m.

USHER'S CLUB (Meets 4th Friday each month, Anderson Hall) 8:00 p.m.

Karl H. Lemke, Sec., 3536 N. Bosworth Ave., Bit. 3764.

PRESTON BRADLEY VETERAN'S ORGANIZATION (Meets 1st and 3rd Tues. each month) 8:00 p.m.

Marvin A. McDaniel, Commander; 6522 N. Clark St.

PRESTON BRADLEY AUXILIARY, MARY BARTELME CLUB (Meets on Notice)

Jan. 6, Anderson Hall. Joint meeting..... 8:00 p.m.

PARENT-TEACHER FORUM of the Church School. (Meets 2nd Monday of each month in Anderson Hall). Earl S. Neindorf, Pres.; 8:00 p.m.

THE UPTOWN PLAYERS, J. Bradley-Griffin, Director; 1642 N. Clark St., Mic. 7766. Drama Tea first Sunday each month. Membership auditions second Sunday each month. New production opens first Saturday each month.

For details of January activities see page 22.

THE CHANNING CLUB (Meets every other Monday in Bradley Hall)

Joan Pink, Pres.; 4608 Hazel St., Ard. 1482. All young people of
high school age are cordially invited to join. 8:00 p.m.

GIRL SCOUT TROOP No. 187 (Meets every Tuesday in Anderson Hall) 8:00 p.m.

Betty Boaz, Leader; Tuesday, Jan. 28, the Girl Scouts will sponsor
the monthly Church dinner. It will be an "Aunt Jemima Pancake
Dinner." Anderson Hall. Tickets 85c..... 6:30 p.m.

DR. BRADLEY'S RADIO SCHEDULE

WJJD—Sunday Morning Service..... 11:00 to 12:30 p.m.
WLS—"Hymns of All Churches" (ABC Network—200 stations)
Monday through Friday..... 9:25 a.m.
WGN—Monday through Friday..... 6:00 p.m.

THE UPTOWN PLAYERS

Center of Allied Arts
J. Bradley-Griffin, Director

Temporary Headquarters and School
1642 N. Clark St., Michigan 7766

* * *

JANUARY PRODUCTION

"THE LITTLE FOXES"

the Broadway and Motion Picture hit by
Lillian Hellman

presented

Saturday evenings
January 4, 11, 18 and 25

Eleventh St. Theater
62 E. 11th St.

Curtain 8:30 p.m.

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JANUARY DRAMA TEA

Two One Act Plays

*directed by members of the Uptown Players
in*

Anderson Hall, The Peoples Church
Sunday, January 5, 4 p.m.

* * *

JANUARY SPOTLIGHT

ANN BIRK KUPER

in a play recital

"OH, MISTRESS MINE"

Anderson Hall, The Peoples Church
January 14, 8 p.m.

COMING: February attraction—ELEVENTH ST. THEATRE
"TONIGHT AT 8:30"

by
Noel Coward

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

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gleans from the heavy radio mail inspiring comments to pass on to readers.

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